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At the same time, to be conscious of observing the consciousness is apt to give results of an artificial character, ^{that does not lead to a} perfecting of understanding ^{by being} because ^{is to} too self-conscious of its observing to be observing, ^{because it} restricts observation to the idea of consciousness, and ^{because} by making special plans of observation.

Observation should not begin to deal with plans but focusses upon observation itself which observes everything. The character of observation is ^{should be} general, containing all particular experiences. General observations contain all particular observations

At first, we are not aware of our own consciousness and it is this.

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To observe and yet not be aware of observing, is to be self-conscious.

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Being so the essence of self-observation is to be observing, not to be observed. But some persons, who will be occasional periods when they are observing without being aware of it, are doing so. And so still persons, that, persons will occasionally be doing so.

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